

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, APRIL 13, 1910

VOLUME LXII. NUMBER 15.

Religious Toleration.—It is difficult indeed for us of free America to comprehend the conduct of the Pope of Rome. That pious monarch seems to live in a far distant past. In the seclusion of the Vatican he is incapable of grasping the idea of political and religious freedom. His recent performances are certainly past understanding, on any other ground than that of ignorance of conditions, civil and religious, as they actually exist in Protestant America. The Pope seemed to desire a meeting with our expert hunter. He had heard of what a good shot and jolly fellow our Teddy was. Very likely his eminence thought that the gloom of his chambers would be lit up somewhat by a real good story of big game hunting in Africa. The Pope evidently wanted to see our ex-President. One condition was imposed: Mr. Roosevelt will be a welcome guest at the Vatican today provided he will not go to the Methodist church next day. Now of all things that our African game hunter does not like to be told, the one that he will have none of is as to what he shall not do next day. The Pope of Rome had not measured his man that time. Ex-President Roosevelt would go where he pleased next day, Pope or no Pope. On such conditions the Pope and our former president had no meeting. They have not met yet. They likely never will meet on this earth. And this is what all the fuss is about.

It is indeed a lesson of intolerance brought over from the "dark ages." Whatever else the Pope of Rome may be, he is a product, and the embodiment, of a religious intolerance that prevailed five hundred years ago, but which, thank God, is dead now, save in the seclusion and the high councils of the Roman Catholic Church. We are living in a day of freedom, of civil and religious liberty, a day and a time when men will worship God according to the dictates of their own conscience. If the Pope of Rome, and the Church over which he presides, will not learn that fact, then so much the worse for the Pope and for Rome.

If Eating Meat.—We heard a man say the other day that not only had "the cow jumped over the moon," but the hog had also—and was still going up and up the last news he had, which was the

day before at the grocers, and that he was glad of it. Meat eating has been a fat question a long time. Good Paul had scuples and debates about it. "If eating meat maketh my brother to offend, I will eat no meat while the world stands," said that same philosopher. Now there are a great many philosophers who believe that eating much meat not only makes the brother offend, but makes the eater himself offend. Undoubtedly we of this Southern country in particular do harm and hurt ourselves with too much red and heavy meat. We have it that much meat is necessary, is strengthening, is upbuilding and wholesome. The very opposite is true. The Editor of the Ladies' Home Journal for April has what I take to be a helpful and wholesome word, if heeded, to this end:

"When the price of meat goes up let us not grumble but be thankful. Any force that will compel us to eat less meat than we do is a distinct cause for gratitude. There was no greater blessing in disguise than when, last January, thousands agreed to abstain from eating meat for thirty or sixty days. Hundreds of folks had their eyes definitely and convincingly opened to the truth which this magazine has constantly tried to hammer into the minds of its readers: that the American indulgence in meat is one of the most needless and wasteful of our national extravaganees. The repulsive eating of meat at breakfast-time is fortunately rapidly dying out: for that there never was an excuse, but every known dietetic reason for its abolition. But meat twice a day is just as unnecessary: the most that any of us need, no matter how hard may be the manual labor we are engaged in, is red meat once a day. And three times a week is better, infinitely better. We do not seem to get it into our heads that meat gives energy that is soon burned out, but it does not give us strength. We need not go to the extent of abstaining from meat altogether, although it is a proved fact that some of the healthiest and strongest people never touch meat. But fish, poultry, beans, cheese, eggs or nuts—all these are not only good substitutes but make an infinitely better diet for the average man or woman than the red meats."

"A Call to the Ministry."—Hon. J. Taylor Ellyson of Virginia, Corresponding Secretary to the (Baptist) Education Board, calls to the attention of the Baptist ministers of his State, a resolution of the Baptist ministers of his State a resolution adopted by the last General Association to the effect that "on some Lord's day in April, 1910, that may be most convenient for them, all pastors be requested to preach on 'A Call to the Ministry.'" We printed in these columns recently a statement from a pastor in a distant State that he made it a point to preach at least one sermon a year on the subject of A Call to the Ministry, and not infrequently referred to the subject in his discourses with the result that in a pastorate of about five years six young men had gone from his congregation into the ministry. There were other testimonies almost, if not quite, as striking. Why should it be thought a thing incredible that preachers and people should plead and pray that the Lord call men to the ministry. This Christian Church of ours needs ministers now and needs them sorely. "A Call to the Ministry" should become a favorite theme of preaching and prayer.

Establishing Truth.—It sometimes takes time, effort and money to establish truth, and refute error, but it is usually worth all it costs. A case in point is now before the public. News comes from Washington that the military court, established nearly a year ago to investigate the shooting-up of the town of Brownsville, Tex., has at last rendered a verdict, whose finding by the law creating the court, were to be final and without appeal, that the soldiers of the Twenty-fifth Infantry, colored, did the shooting, as alleged at the time. To secure this verdict, and settle for all time as to who did "shoot up the town of Brownsville, Tex.," has cost the government more than a quarter of a million dollars. This Company, as will be remembered, was dismissed from the service by President Roosevelt, and none of the men were allowed to reenlist. The then president's decision, which was criticized in some quarters as hasty, is thus confirmed.

Truth sometimes moves very slow and error flies so fast that it is difficult to overtake and dislodge. But truth is worth while at any cost.

FROM THE FIELD.

From Madrid, Iowa.

Guess we have "thawed out" sufficiently now to write a few more notes. If a cold winter were our plea, we would have a good case, I am sure, but I am not going to press that point. We had snow early in the fall. Sleighing for three months, following Dec. 4th, 1909. Old people here tell us that they have seen nothing like it for years, and now they are saying that they have never seen as fine weather for March, as we have had. Well, it has been delightful and we have enjoyed the change from the severe winter.

I have not written for the Sun in so long I have almost forgotten where I left off. It would doubtless be safe to go as far back as Christmas anyhow. We had good exercises at the church then, in keeping with the occasion. Presents were distributed to the members of the Sunday school. The pastor and his wife were kindly remembered with presents, amounting in value to about \$25, for which we felt grateful. Our work has been moving along nicely. We spent last week as a week of prayer for our protracted meeting. This week Rev. R. A. Lewis, of Linden, Iowa, is with us and is doing some faithful preaching. He has been greatly blessed in revival work and we are hoping for a good meeting here. Tuesday evening after our regular service we attended a reception at the Swedish Mission Church, given in honor of their new pastor. Not more than six or eight Americans were present, I suppose. Most of the addresses were in Swede. (Mine was in English.) There was a returned missionary from Japan present at the meeting. He seemed to be greatly interested and his remarks convinced us that he regarded the work in which he was engaged decidedly worth while. One of the members of the church spoke very earnestly to his fellow members. I suppose that he was pleading that they make an offering to help the missionary in his work. The speech was in Swede, but I think it must have been a good one, for it was followed by a liberal offering. I find that the people of our own church here are not much inclined along the line of Foreign Missions. Some seemed to think that it was out of the question to try to make the March offering \$100., but this amount was raised and has been forwarded to the Mission Treasurer, and we feel better for having been able thus to do.

The Methodist and Christian Churches had union services the third Sunday afternoon and evening. Rev. C. Durant

Jones, of Perry, Iowa, Chairman of the Executive Committee of the State Prohibition Party, spoke at the Christian Church in the afternoon on the subject, "The Beautiful Temple and its Four Pillars," and at the Methodist Church in the evening on the subject, "The Wrong Time to Sleep." The lectures were strong and impressive. By a vote of the people about twenty-five years ago the State declared for constitutional prohibition. But it is said that "while men slept an enemy sowed tares" and thus it was made to appear that "prohibition will not prohibit." Then followed the passage of the Muley Law which allows any community to have liquor sold provided 65 percent. of the citizens give their consent.

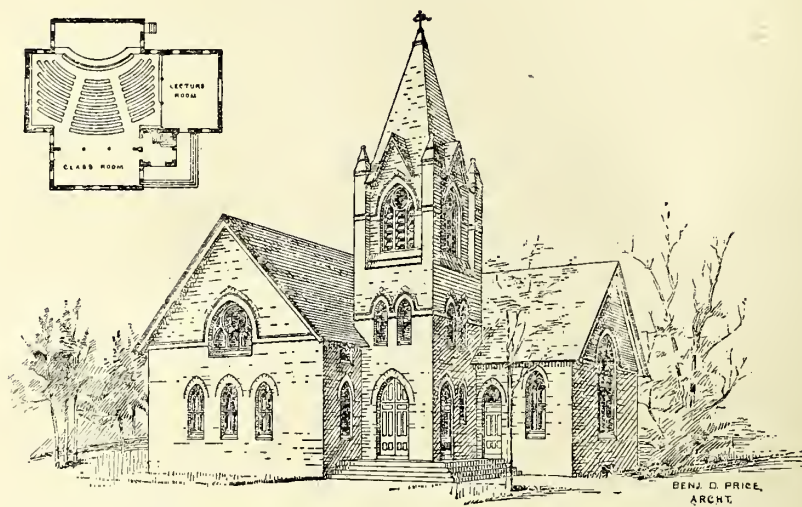
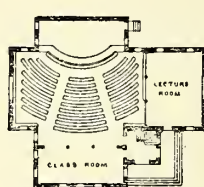
The fight is now on to have this law done away with, but it seems unfortunate for the temperance cause in the State that the organizations for work along this line do not appear to be pulling together very well. Madrid has two drug stores with a license to sell liquor to those who are "ailing" and who are supposed to sign up to this effect. I am told that there is much of this "medicine" used. We elected a mayor last Monday. His name is Crank and he says he is going to "turn" things for the better along the line of temperance.

Kindest regards to all our readers in the southland.

Fraternally,

W. D. Harward.

March 31, 1910.



WINCHESTER, VA., CHRISTIAN CHURCH

Winchester Letter.

I held my meeting at Concord March 22-31. The congregations were good considering the busy season. There were five accessions as a result of the meeting. The Bethlehem Sunday school delighted a large audience with an appropriate and well rendered Easter program on the evening of the 24th of March.

Our Winchester work moves along nicely. We have had a full house at our services with the exception of the last one which was held on a rainy afternoon. The foundation for the building is completed and a part of the lumber on the ground with which to start the walls. The following amounts have been received for the work:—

Previously acknowledged	\$ 779.28
Jno. M. Frazier	1.00
Cash Collection (Bethel)	.49
A Friend	10.00
Miss Ada Shook	5.00
C. N. Garvin	50.00
L. P. Johnson	5.00
Miss Clara Spaid	5.00
J. S. Davis	5.00
Mrs. J. S. Davis	5.00

Mrs. Lillian Rudolph	5.00
Rent	4.75
Cash Collection (Winchester) ..	3.10
Mrs. B. E. Lafollette	25.00
A. L. Brill	5.00
Miss Beall Garvin	5.00
L. S. Johnson	25.00
L. Walter Larriek	5.00
Jno. C. Oates	1.00
Mrs. Jno. C. Oates	1.00
Wm. Eaton	1.00
J. M. Anderson	1.00
A Friend	2.00
Bluie Shifflett	1.00
Cash Collection (Mt. Olivet) (G) ..	.17
Cash Collection (Christian Chapel) ..	.05
Samuel Earman	25.00
J. R. Liskey	5.00
R. C. Hook	20.00
J. W. Tate	5.00
Miss Emma Fulk	1.00
Prof. Green	5.00
Southern Christian Convention ..	500.00
Mrs. Ed. Orndorff	5.00

Total \$1,516.84

We are thankful for all these donations. May the Lord richly bless every

one who has contributed. We are in need of money now to go forward with the work. May we count on you to assist us?

W. T. Walters.

Winchester, Va., April 5, 1910.

Description of Building.

Extreme dimensions, 64x76 feet. Auditorium contains 280 seats, inclined floor. Lecture room, 21x30, 110 chairs. Class room, 14x34, 85 chairs. Gallery over class room 165 seats. Pulpit and choir platform, 10x34. Rooms connected by rolling partitions and folding doors. Tower, 13x13, 70 feet high. Walls, 18 feet. Plastered ceiling 25 feet high.

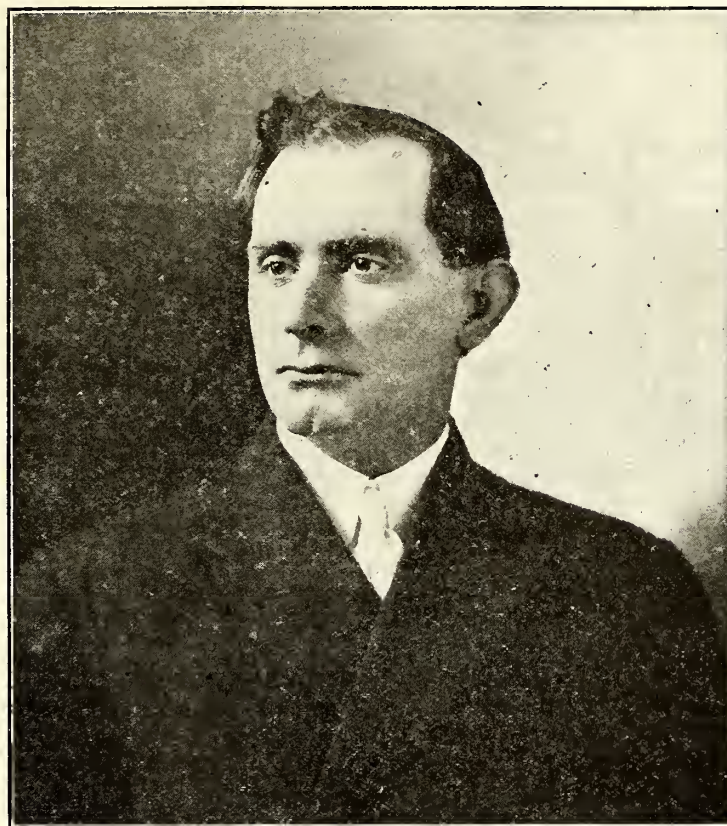
WHY HELP WINCHESTER.

I want to give a few reasons why the Christian Church should be interested in the work at Winchester, Va.

(1) It is the connecting link between our northern and southern conferences. Between the Rays Hill and Southern Pennsylvania conference on the north and the North Carolina and Virginia conference on the south there is a territory of hundreds of miles in extent with no Christian churches except those in the Virginia Valley Central conference. It seems to me that there should be a general effort on the part of all the conferences to enlarge their borders gradually until all territory between is covered. In order to do this successfully we must work in the towns and cities as well as in the country. No church or denomination can take its stand among others, do its best work, or render the most efficient service to any territory until it has entered the centres of population. Realizing this our little conference is making an effort to build a church in Winchester, and hereby appeal to the members of the Christian Church to help us in our undertaking. There is not a church in a town of any size in our conference.

(2) The church should be interested because of the prospects. We are in the far-famed Shenandoah Valley. One of the wealthiest and most fertile sections of the state. There is a bright future for our church here if we can but get the men and the means to push the work. The following shows the progress since the two conferences were united in 1905:

Date	Salary	Appor- tion- ments	All Pur- poses	No. Mem- bers
1905	\$ 999.97	\$267.45	\$1,267.42	1,474
1906	1,057.85	322.19	1,537.20	1,719
1907	1,218.53	347.92	2,069.75	1,720
1908	1,408.76	414.69	2,817.42	1,672
1909	1,492.65	431.18	3,512.19	1,820
Per cent.				
of Gains	49	61	177	23



REV. W. T. WALTERS, PASTOR,

Who is building a Christian Church at Winchester, Va.

The above has been accomplished with our ministers trying to serve from five to eight churches.

We began holding services in Winchester last March. We occupy a small church at the edge of the city, where we hold services one Sunday afternoon in each month, the remainder of our time being taken with serving five country churches, with the exception of one Sunday per month which is spent in visiting other churches and soliciting funds for the Winchester work. Our services are usually well attended. We had a crowded house at our last appointment. There are about twenty-five members in and near the city. Two families connected with our church have moved into the town recently and two more have moved near enough to attend the services. The prospects are good to get quite a number of members as soon as we get in our new building. We need your help to start the work.

(3) We like to help those who help themselves. Since beginning our work here \$1,516.84 has been raised for the lot and building, \$1400.00 more has been subscribed apart from an appropriation of \$500.00 from the Southern Christian Convention which will be available as soon as we raise \$1,000.00. We have purchased a corner lot near the center of the city large enough for a church and a parsonage. The plans for the

building have been drawn and the work started. The foundation is done, the bill for the lumber has been given and a part of it sawed and delivered. The contractors for the work have been decided upon and everything is in readiness to push the building in the early spring except the money to pay the bills. We are going to erect a brick veneer structure, which will seat over six hundred people. When it is completed and furnished we shall have a property worth about \$10,000. We hope to raise at least half of this amount this year, but if we do we shall have to depend on the church at large for at least \$1,000 of it. May we count on you to help? If you cannot send a large contribution, send a small one. All sums will be thankfully received, receipted for and acknowledged through The Christian Sun and The Herald of Gospel Liberty. Send all money to R. C. Hook, Treas., Winchester, Va., or to the writer.

W. T. Walters.

Winchester, Va.

—The bold and daring robbers who lifted \$86,000 in stamps from the Richmond, Va., post office were captured in New York and \$70,000 in stamps and negotiable drafts were found. The thieves when captured congratulated the detectives and captors on their clever work.

THE GREAT SALVATION.

Rev. Charles Brown.

[Address delivered at the Northfield General Conference of Christian Workers, Sunday evening, August 15, 1909.]

"How shall we escape, if we neglect so great salvation?" Heb. ii.3.

This is one of a series of questions found in the New Testament. And they are all the more powerful and penetrating, because no answer is given to them. The answer is left to the reason and consciousness of the person questioned. This is the kind of question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—lose his life, lose himself? "Or what shall a man give in exchange for his soul?" What shall it profit a man if he climb a steep and coveted ascent and at the very summit drop exhausted and breathe his last? What shall it profit a man if he gather all the wealth of the Rockefellers and Vanderbilts and is not right with God? Here is another question of the same character, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If salvation be such a difficult matter that the righteous man scarcely achieves it, what shall become of the man who systematically neglects it? Here is another. Listen to it and watch its implication. "What shall the end be of them that obey not the gospel of God?" You see, the gospel is something to be obeyed, not something merely to be listened to, agreed to, thought of, admired and enjoyed. I can scarcely imagine anybody walking up to the Lord after the Sermon on the Mount and telling Him he had greatly enjoyed it. Or to Peter on the day of Pentecost. No, the gospel is not something to be enjoyed merely. It is a challenge, a call, a demand, an entreaty, an appeal out of the heart of God. "What shall the end be of them that obey not the gospel?"

There must be an end. What shall the end be? What shall the end be of a man who listens and enjoys and approves and intends, and never does? Here is a picture from the Old Testament: "Thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely

song of one that hath a pleasant voice, and can play well upon an instrument: for they hear thy words, but they do them not." "What shall the end be of them that obey not the gospel?"

"How shall we escape if we neglect?" Mark the philosophy that is in the question. Here is the philosophy of it, How can cause and effect be dis severed? How can acts and their consequents, as Richard Baxter calls them, be disunited? If a man does this, how can he escape that? If a man will be so foolish as to plant thorns, how can he gather grapes? If he will sow thistledown in his garden, how can he gather figs? If he will sow the wind, how can he fail to reap the whirlwind? If he will not sow at all, how can he escape hunger and rags and misery? And, my friends, if you will allow me to say so, this is a philosophy that needs to be rubbed into the modern mind by every preacher. The modern mind, with all its boasted scientific temper, reasons and talks and thinks as if something it vaguely conceives of as the unmoral, shining benevolence of God were going to wipe out all connection between cause and effect, between act and consequence; and every preacher needs to tell the man who reasons like that that he is cherishing the wildest possible delusion.

We live in a universe, not a duo-verse, not a multiverse, but a universe; one God, one law, one element. In the spiritual realm, as in the natural realm, we are governed by laws and by principles. "Whatsoever a man soweth, that shall he also reap." Let it be proclaimed everywhere that it can never be the same with the man who obeys and the man who neglects, that the man who walks east will not arrive at the same destination as the man that walks west. One is always going toward night and the other is always going towards the dawn. It can never be the same with the man who carefully observes the highest laws of his being and the man who systematically neglects, disregards, denies and disobeys them. To use the Master's words, it can never be the same with the man who without foundation builds his house upon the earth as with the man who digs down to the live rock and builds his house there. It seems to be the same in the sunshiny weather. It is wonderful how long appearances can be kept up. But there is always a crisis. The storm clouds come and burst, the water courses are full, and every man's work and life are laid bare. We are in an ordered universe. There are no lucky chances in the kingdom of God. All is love and all is law. You cannot escape if you neglect.

Now see the matter to which this phil-

osophy is applied. It is the subject of the whole Bible, it is salvation. Salvation—we have sung it and said it and heard it and preached it until there is danger of all the life going out of it. The coin is worn thin in our hands, and it needs to be reminted. Salvation, what does it mean? Negatively it means deliverance from the fact of sin. For sin is a fact, not a fancy; a substance, not a shadow; it is a poisonous, destructive, pernicious fact in my heart and yours, in our home, our business, our city, our village. Salvation, which is the theme of every book of the Bible from Genesis to the Revelation, which is the meaning of the type and symbol and ceremony of the old Jewish religion, which is the great message of prophet and psalmist and apostle,—salvation, in its positive form, is the making a man sound and whole and vigorous and the filling of his life with virtue and goodness.

The thought that has impressed me lately is the greatness of God's salvation. Let us get rid of any little, petty, narrow conception of salvation we may have. Let the coin be reminted. It is great from God's side, great in the scheme and plan and wisdom of it, but greatest of all in the heart of it, in the grace of it, in the love of it. Here is what Saint John says about it: "Hereby know we love, that he laid down his life for us." Mark it, He for us. And Saint Paul comes nearer still. He says, "He loved me and gave himself for me." And this is how he puts it again: "Being in the form of God, he thought it not a thing to be held on to, grasped, clung to, to be on an equality with God, but he emptied himself, took on him the form of a servant, was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The great salvation!

And the apostles and New Testament writers never lose the sense of admiring wonder at its greatness, great in itself, sweeping in its embrasure of human life. "He is the propitiation for our sins,"—that is what a man said with tears of gratitude, and then he looked up through his tears and he added, "And not for ours only, but also for the sins of the whole world." The whole world, every man in it, you wretch slouching along the streets of New York today, the lad who ran away from England, disgraced and ashamed and who has gone away from God, the woman out on the streets of our largest city tonight, the lowest and worst. "The Father sent the Son to be the Saviour of the world." Nothing narrower, nothing less than that. "By the grace of God he tasted death for every man."

Then this salvation is great in its effect on human character. Think of it. See where it begins with a man, a moral prisoner, a captive in the grip of vice, a beggar in moral rags and filth, a debauchee in his character, defiled in his imagination, degraded in his thinking, paralyzed in his soul, helpless, hopeless, and it frees him and cleanses him and clothes him and crowns him, and never leaves him until it sets him without spot or blemish before the throne of God. So great salvation! effacing the image of the beast and the demon in a man and stamping on the degraded soul the image of the holy and spotless Son of God! Do you want anything else or greater to preach? And the thing is going on and is destined to go on.

There was a power residing in the moral realm in Saint Paul's day which was as real to him as the electricity is in the physical realm. What is electricity doing? Drawing trains and trams, illuminating streets and buildings. What else? Healing disease in the hospitals, arresting cancer—people are being healed with light. And there is a power equally real in the moral world that can lay hold of and arrest the progress of sin, that can illumine the dark soul, that can draw men to God. Saint Paul dragged some of men's worst sins from their awful lurking places, sins that cannot be mentioned here, and he said to the people to whom he was writing, "Such were some of you, but ye were washed, ye were made holy, ye were made free from guilt in the name of Christ and by the power of the Spirit of God." And, my brothers in Christian service, that power is stable in the spiritual realm today, and we may know it in our own lives, we may see its operation in the lives of others. Let us preach it everywhere with all the power that God has given us, this great salvation that embraces the whole of the man, body, mind, and spirit, that embraces society, that will enter business life and free it from dishonesty and oppression and injustice, that will enter political life and free it from corruption, chicanery, wrong, that will enter church life, so that the bride of Christ comes to be "without spot or wrinkle or any such thing."

So great salvation! Something done for us. He "loved me and gave himself for me." That is the beginning. Then there is something done in us. Do not forget that, in us, changing the bias of our nature, elevating our tastes, the power working in us by the Spirit of God. And then something is done by us. We have not the whole conspectus of salvation unless we take the three, for us,

by us, and in us. Here it is, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." Let no man belittle this salvation. Oh my brother, think of it, you may be like the holy Son of God. You have found out here the evil of your heart. Do not go home despairing. It may be crushed and conquered, and you may be the victor in the strength of God's spirit.

And now comes the peril. Here is an ominous word for us,—and it seems to me to apply to a great many Christian people in these days,—neglecting, the laissez faire temper, the failure to cultivate that with which God has entrusted you. You may fail to see that He has entrusted you with the care of your own spiritual life. Anything will perish if you neglect it. Paul is speaking here to Christian people, mark that. "How shall we escape if we neglect?" All you have to do, if I may be so paradoxical, all you have to do is to do nothing. That is our peril, indolence in the spiritual realm. I can do nothing and I can be guilty of the greatest insult. Here is a man who will not speak to me. I have not done anything to him. I have not even answered his letters. He has written two or three times and has not had a reply. He has made approaches to me two or three times and I have not done a thing. So you can do nothing and be guilty of contempt. You need not practice open defiance, derision, and rebellion. You can treat God with contempt and trample His love under your feet by simply doing nothing.

One of the sins branded and pilloried in the Word of God is the sin of doing nothing. I heard sermons when I was a lad that used to make me tremble, on the text, "Be sure your sin will find you out." What was the sin? Doing nothing, stopping on this side of the Jordan instead of going over and fighting for and with their brethren. That was the sin of which Moses said, "It will find you out."

Who are the people who go away from the face of the Judge into the unutterable darkness? The people who have done nothing. "I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink." So, do nothing, leave your spiritual life alone, do not take reasonable means to cultivate it, to develop it, to nurture it, and it will grow anaemic, and will wither and perish. You cannot escape barrenness and the wilderness of moral death if you neglect.

There is quite another theory going

abroad, I have no doubt you have met with it, that the soul of man turns to virtue as naturally as the blossom to the morning sun. Does it? Does your soul turn to virtue every morning as naturally as the flower turns to the sun? Well, yours may, but mine does not. I have a battle sometimes to get even a sight of virtue. Said a friend of mine, a great lover of Tennyson, defending his theory,

"We needs must love the highest when we see it."

I reminded him of the character into whose lips Tennyson put that sentence. It was the woman who lived next to the highest she knew, lay in his arms and on his breast, yet wrecked his realm and broke his heart, and sent him out to the weird battle in the West, a desperate man, because she loved the lower. I go past Tennyson and Arthur and Guinevere, and I go to the evangelical prophet, and I read this of the incomparable Son of God, for there is none other that can answer to the portrait drawn by the prophet: "When we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

No, our souls do not turn as naturally to virtue as a blossom turns to the sun. There is a law of gravitation operating in the moral realm, a pull downwards, and moreover we are surrounded by many people to whom salvation is not a great thing but a little thing. What is salvation to many people? Fasting in Lent, keeping holy week this week and unholy week next week, self-denial today and self-indulgence tomorrow, ceremonial, singing hymns, reading the Bible, listening to sermons. But that is not salvation. You can do all that and be far away from salvation. You are surrounded by people who cherish a petty, superficial, attenuated conception of salvation, and you want to realize that it is a great thing, an intensive thing, the new birth, the revolution of the life, the surrendering of it entirely to Jesus Christ, the cooperation with the Spirit of God in the building up of character.

If you neglect it, what happens? Why, you drift. That is an awful word, but drifting is one of the commonest things in life. Here is a picture. A boat loosed from its moorings, the occupants lazily dreaming. They have allowed the oars to drop over the side. The tide is going out, and the boat is borne imperceptibly further and further out. It

(Continued on page sixteen.)

THE EARLIEST STORY OF THE DELUGE.

Prof. Hilprecht's Wonderful Discovery.

One of the most remarkable discoveries which has ever been made in Assyriology, a discovery which redounds greatly to the credit of the University of Pennsylvania and to the credit of Prof. H. C. Hilprecht is the finding of an account of the Babylonian Deluge which antedates any Deluge narrative extant. The significance of the discovery is enhanced by the fact that in the most important details it agrees remarkably with the Biblical version of the Deluge, much more so in fact than any other cuneiform version thus far unearthed.

The work of Prof. Hilprecht is of fundamental importance for the correct determination of the age of Israel's earliest traditions; for the Nippur tablet, upon which the story is written, was inscribed before Abraham had left his home in Ur of the Chaldees.

Upon Prof. Hilprecht's recommendation that his discoveries be made accessible to the scientific world as quickly as possible, a paper by him has recently been published by the University of Pennsylvania, which bears the title, "The Babylonian Expedition of the University of Pennsylvania. Series D: Researches and Treaties. Vol. V. Fasciculus." From this paper the following abstract is made:

Toward the end of October, 1909, while unpacking and examining two boxes of cuneiform tablets from the fourth expedition of the University of Pennsylvania to Nippur, Prof. Hilprecht's attention was attracted by some fragments which presented certain peculiarities, and which, unlike the others in the boxes, were not written in Sumerian, the ancient sacred language of Babylonia, but in the Semitic dialect of the country. This fragment was so completely covered with crystals of niter and other sediments that, when taken out from its paper wrapper, at first only a few cuneiform signs could be recognized. Three characters in particular, standing together in the upper section of the fragment, were fortunately free from incrustations. The words were a-bu-bi, "deluge." Prof. Hilprecht's attention was naturally aroused. For three continuous weeks he personally spent from one to two hours every day endeavoring to uncover one cuneiform character after another by removing the crustations and other deposits of hardened dirt without damaging the writing below, until he had completely deciphered every sign. The fragment proved to be a somewhat incomplete but unmistakable account of the Deluge about 1500 years older than

similar fragments obtained from the library of Ashurbanapal (668-626 B. C.) and was inscribed more than 600 years before the time generally assigned to Moses, and even before the Patriarch Abraham rescued Lot from the hands of Amraphel of Shinar, and Chedorlamer of Elam (Genesis 14.) Furthermore, in its preserved portion it showed a much greater resemblance to the Biblical Deluge story than any other fragment yet published.

The cuneiform text of the fragment contains a portion of the divine command to the Babylonian Noah, Ut-napishtim, to construct a ship and to save life from the all-destroying flood. Apart from the tradition of a great flood handed down by the Babylonian priest Berossus (living between 330 and 250 B. C.), but preserved only in extracts by other ancient writers, there are fragments of three distinct Deluge versions in cuneiform writing.

The first of these is the version from the library of King Ashurbanapal (668-626 B. C.) which was restored from a number of fragments found in the ruins of Nineveh, and which is an Assyrian copy of a Babylonian original.

The second is a somewhat different version of the Babylonian Deluge story and is found on Fragment "D(aily) T(elegraph) 42," which likewise came from the royal library of Nineveh and was inscribed about the same time (c. 650 B. C.).

The third fragment is that acquired and published by Prof. Scheil of Paris, and now in the possession of Mr. J. Pierpont Morgan. It is dated "in the year when King Ammi-zaduga built Dur-Ammi-za-duga at the mouth of the Euphrates," i. e., the eleventh year of his government, in other words, according to Prof. Hilprecht's reduced chronology, about 1868 B. C.

An examination of the cuneiform text of the Nippur fragment and a comparison of this new version of the Babylonian Deluge story with the parallel passages of the two Nineveh versions and the Biblical story have brought out the significant thought that, with all due allowance for a general resemblance between the three cuneiform versions, the Nippur version of the divine announcement of a great flood and the command to build the ark differs fundamentally from the two Nineveh versions, and agrees most remarkably with the Biblical story. This agreement affects that part of the Pentateuch (Gen. 6:13-20; 8:11) which Old Testament critics style P. (=Priestly Code) and generally regard as having been "compiled in Babylonia about 500 B. C." The importance

of this new text to theological students cannot be overrated. Written as it was about 2100 B. C., this new version came into being at a time when the sanctuary of Enlil at Nippur was supreme among the Babylonian temples and was the center of literature. When Hammurabi, the Amraphel of Genesis 14, conquered Rim-Sin of Larsa, the various petty Babylonian states constituting geographically the ancient kingdom of Shumer and Akkad were united politically by the conqueror. Babylon on the Euphrates became the metropolis of the united empire. After Ammi-ditana, the third successor of Hammurabi, Nippur disappears rapidly from history. It reappears with the rise of the Cassite dynasty in Babylonia, about 1400 B. C., and its sanctuary again rises to hold a conspicuous place for several centuries. The revival is but the last flicker of a fast dying flame.

In Prof. Hilprecht's opinion the Temple Library at Nippur was a most significant institution after 1000 B. C., and it flourished most gloriously before 2000 B. C. The priests of the Cassite and Neo-Babylonian periods produced few, if any, original literary compositions of value at Nippur, more delighting in the statement at the end of their tablets that the text was "a faithful copy of an old Nippur original." The literary activity of the priests was transferred to other centers, like Babylon and Sippar. It is therefore evident that the Nippur fragments, antedating the two Nineveh versions by 1500 years, represent the oldest version of the Babylonian Deluge story in a Semitic translation, made doubtless from a much older Sumerian original which has not yet been discovered, and that the later cuneiform versions are different editions of the same story with considerable changes, abbreviations, and additions. The Deluge story of the so-called "Priestly Code" must form part of the oldest traditions of Israel, as Old Testament scholars have pointed out.

Even the Amarna period (about 1400 B. C.) with its unsettled conditions in Palestine, when the influence of Babylonia upon the shaping of the government and the religious conceptions of Palestine was almost nil, cannot explain its presence in the Old Testament. The only period when the oldest version of the Deluge story could possibly have entered Canaan was the time when Abraham, whom Prof. Hilprecht regards as an historical personage, left his home on the Euphrates and journeyed westward; in other words, the period of the first dynasties of Isin and Babylon, of which Hammurabi or Amraphel is the central figure,

the time when the Amorites knocked at the gates of Babylonia, invaded the country, and soon overthrew the old dominion.

Although the interpretation of the Nippur tablet is by no means easy, it can be stated with safety that in accordance with the exalted position held by Enlil in the old Babylonian pantheon as "father of the gods," it was in all probability Enlil himself who warned Ut-na-pishtin to take refuge in an ark. Here then, as in the Biblical version, the Lord of the Universe himself both causes the Deluge and saves Noah from destruction by warning him and ordering the construction of an ark.—Scientific American.

UNITY IN CHRIST.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one."—John xvii:20-23.

What is Christian unity? Is it an affair of regulation or concession, or easy social and ecclesiastical movement? Such a view of Christian unity receives no support from the intercessory prayer of our Lord.

The deepest meaning of Christian unity is union with Christ, oneness with the Son of God, in spirit, purpose and labor. And growing from that genuine brotherly love and trust, a love which sees the Christian in the man and Christ in the Christian. Christian union is a living sympathy with Christ; it is being like Christ Himself; it is to be under the sweet dominion of passionate devotion to the blessed and all blessing cross of Christ.

Strange, indeed, it is that Christian unity needs to be defined and thus safeguarded! But is made necessary by narrow rules laid down by many who seek to show the rigid boundaries of His church. We have no right to create monotony and call it peace; we have no right to create uniformity, and baptize it with the sacred name of union. Christian unity is injured (if not broken) by the very existence of such standards. In our crude attempt to unite, we actually disintegrate. Our idea of union, when founded upon doctrinal or ecclesiastical standards, prevents union. Minds differ—differ in capacity, in temper, in training, in feeling, in opportunities of de-

velopment. For all these psychological differences provision must be made. They are met in this great prayer of Christ, in His sublime conception of the foundation of His church, "against which the gates of hell shall not prevail."

Christian unity, therefore, is not formal, but spiritual. If we are looking for only union of form, we are looking in the wrong direction and for the wrong thing. What is the shape and color of love? What its bulk or weight? Where is it? What is it? We all know and feel it; life is poor indeed without it; but it resists all organization beyond a given point. And yet, up to that point it believes in organization fully and sacredly. Love claims united love; it is the genius which presides over the household life; it will unite even national life, where political instinct fails to touch the need of the hour. Still, love is more than organization! Love is always surprising us with new revelations of its beauty and goodness, always showing some hitherto unknown or unrealized aspect of God.

Who has seen life? Where does it reside? Tell me its secret. No man can tell that. Yet life is organized; life has its body, its tabernacle, its system of nerves, and its wondrous incarnation. Yet it is too great to be confined within physical boundaries. Life, like love, is always surprising us by new energy, new passions, new powers. Who can say to life. We will keep thee here and bind thee like a beast of burden? The very spirit that could so purpose to deal with others thus declares that it has miscalculated the quality and quantity of that supreme mystery which we call life.

So it is with the church of Christ. It has organization; without organization it could not live—but it has more than organization. Spiritual unity is the only unity which can permit and control honest diversity. It is so large, so energetic, so divine, that it can suffer the widest divergence, almost amounting to contradictions, yet all held in place by one great spiritual power. One star differeth from another star in glory, but the firmament is one. No star holds another star in contempt; differences in glory do not disturb the unity of the stellar church. If we had more of the spirit of Christ, we might even rejoice in the differences which prevail amongst us, saying, "See how large is the kingdom of heaven!"

Christian unity is not mere sentiment; it is a spacious and operative ministry. It is practical, not argumentative. Who can answer or withstand a united church? When the church presents a united front, the voice of unbe-

lief will be no longer heard.

Do not misunderstand me; I don't speak for ecclesiastical uniformity; we will never have that. But there may be many regiments and one army; many folds, one flock; many waves, one sea; many stars, yet only one radiant sky. He would understand the true spirit of union, must often read the great intercessory prayer and drink deep of the spirit of Christ.

Union means diversity, ruled by substantial unity of thought, feeling and purpose. Unity means many people, but one human family; many accents, but one common language; many modes of action, but one ruling motive, which is to serve God, to follow the Lord Jesus Christ and to obey the leadings of the Holy Spirit.—Richmond, Va., Times-Dispatch.

A TRIBUTE TO THE BIBLE.

This Book contains—"The mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the Judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."—Anon.

If we want to keep our friends, we must be hospitable to them in thought, receive them in our homes, visit them from time to time, write to them, and answer their letters. Our friends should be in every station of every age, in every part of our country and the globe. Life narrows perceptibly when we have few friendships and few interests. "A man that hath friends must show himself friendly." Our Lord gave us a blessed assurance when he said: "I have called you friends."—Margaret E. Sangster.

The greatest enjoyment we get out of earthly blessings, and the largest reward for bestowing them, will be the sharing of them with the needy.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE WITNESS.

But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.—John 5:36. (Golden Text for Sunday, April 17.)

Unless Christ were in His conduct and character the humblest, the most self-sacrificing, the most obedient to the will of God, of all men, He would certainly be counted the most self-centered, self-praised, egotistic Teacher the world ever knew. No other great Teacher or Leader ever dared use the first personal pronoun so much. It is I and Me and My all through His whole life. Even in the one sentence of our golden text the pronoun of the first person—the I and the Me—is used no less than five times. It is I, Me, My, Mine everywhere in Christ's teachings. No mortal that ever came to this earth claimed so much for himself and power as the man Christ Jesus. Take the one promise that has been of such comfort to thousands of burdened souls, "Come unto me all ye that labor and are heavy laden and I will give you rest." Now, that was very much to promise. All that labor and are heavy laden includes very many indeed. And yet Christ said, "I will give you rest." He ever centers attention upon Himself. He pronounces Himself the very center of things.

In spite of all this, no one ever thinks of the Christ as selfish, self-centered, egotistic. We think of Him, on the other hand, as the most altruistic, the most unselfish Being that ever came to this earth.

The only explanation of this paradox, this seeming contradiction, is, that Christ

evermore did all that He claimed to do, was, in very truth, all that he professed to be. If you are working under stress and strain for six dollars a week, and one offers to employ you for ten dollars a week and promises to make your work more agreeable, and then when your week's work is done not only gives you the ten dollars promised, but five dollars extra, and praises you for what you have done and makes you rejoice at the task you have done, you do not call that man selfish; you declare that he is a generous soul. Lord Christ not only made fair promises; He always did, He evermore does, for one a thousand fold more than His promises indicate. No man in all history ever "made good" as fully, as freely, as abundantly, as the Man Christ Jesus.

The claims of our golden text are nothing less than enormous, stupendous, startling, extravagant. The claim is nothing more and nothing less than this: The greatest witness of Christ's messiahship is Christ himself, what He is in Himself, what He teaches, what He does. John the Baptist had borne undying testimony that this is the Christ; the angels had proclaimed it in the Judean hills; the Holy Ghost had uttered it in the hour of His baptism, and God the Father had spoken it by the mouth of a hundred prophets. Jesus had said that the greatest of all the prophets was John, and that "Among them that are born of women there hath not arisen a greater than John the Baptist." Yet the one supreme and all-absorbing theme and prophecy of John the Baptist was "Repent for the kingdom of God is at hand." * * * * "Behold the Lamb of God that taketh away the sins of the world." And yet all this was not the supreme witness, was not the final and most convincing proof of Christ's messiahship. That final word, that supreme witness, was Christ himself—the witness of His own works.

I received a volume the other day entitled "A Proof that Jesus was the Christ." I did not need the volume. I already had the proof. "The very works that I do bear witness of me." If Christ's works cannot prove Him, a thousand man-written volumes cannot. The greatest witness that I have of Christ is what He has done for me, for my neighbors, friends, acquaintances, the world of men and women around about me. I see men and women suffering pain, enduring hardship, conquering appetite, subduing passion, overcoming weaknesses, governing the tongue, controlling the temper, obliterating vice, developing the holy virtues, in a strength and with a power more than their own. This is the work of Jesus the Christ.

These are His witnesses. They bear undying and indisputable testimony of Him. And in ten thousand ways and places the gospel is preached to the poor and the needy, to their help, hope, inspiration and comfort.

The man or the woman who can doubt such testimony as this is blind and deaf and indifferent indeed.

Such a life will yet conquer the world for righteousness, truth and peace, and every knee to Him shall bow and every tongue His Name confess.

THE FINAL WORD OF SCIENCE.

We reproduce, in another column of The Sun this week, an article of no small significance from that most reliable of purely scientific journals, The Scientific American, of New York. The article in question bears the title, "The Earliest Story of the Deluge," and our readers will find it both interesting and worth while. In the Scientific American are given, in addition to that which we reproduce, cuts showing the Nippur Version in the original, and also, side by side, the Nippur version of the Deluge, and the Biblical Version as recorded in Gen. 6:13-20; 7:1-11, showing the striking similarity between the two versions, and proving almost beyond question that the two versions refer to the self-same event. Science places the Nippur version at, approximately, 2100 B. C. In other words the findings of science, as touching the "Flood," agree with, and confirm, in all essential detail, the facts of that event as taught us in the Bible. Many would-be "scientists," shallow philosophers, and critical skeptics, have declared more than once that the Biblical account of the "Flood," if not a myth or a legend, was at best only a well polished literary story of a rather unusual catastrophe, which hadn't after all any very great significance. As the Scientific American well points out, the University of Pennsylvania, through its untiring efforts, has done that which redounds to its own credit, and that eminent scientist and noted Assyriologist, Prof. Hilprecht, has reflected credit not only upon his own name, but upon the scientific department of a great university.

As one by one discoveries in Egypt, Assyria, and other seats of early habitation, have been made, by scientists in these later years, the final word of Science has been that, not of refutation, but confirmation of the Bible in its detail of world events in those early times. It may be truly said that, elsewhere than in the mind of the unthinking scientist and the shallow philosopher, the final and the true word of Science agrees with and confirms the teachings of Scripture.

Veritably the great Gladstone was correct when he declared that the Bible is the impregnable rock.

FOR DELEGATES TO SOUTHERN CHRISTIAN CONVENTION, SUFFOLK, VA., APRIL 26-29, 1910.

The Convention will open at 8:00 P. M. Tuesday, April 26th. Delegates should come on day-trains Tuesday, 26th, and arrive in Suffolk in the afternoon. There are six railroads that come into Suffolk and all of them have afternoon arrival of trains.

When you reach Suffolk come to the Christian Church first whether you are met at the train or not. From the church you will be conveyed to your home. Unless you inform me on what train you will come, it will be difficult to meet you as so many trains arrive about the same time; but we will do all we can to meet you. But if you come to the Church, which is easy to find, there we will give you a greeting and help you to your place of stay.

Please come prepared to remain till the close of the Convention. The value of a Convention consists largely in the number of delegates in attendance and that value is greatly increased if the attendance holds good to the close. Personal presence is a large asset in any meeting. "Lo, I am with you **always**." Staying quality is important beyond measure and we hope that you will not leave till the final benediction.

This Convention will introduce some new subjects, emphasize some old subjects, correct some errors in forms and work, and undertake to simplify methods and increase efficiency. The time has come for united, aggressive movement, as a Convention, and every delegate can help to increase the power and work of the church. Local Conferences cannot make desired progress unless the Convention leads. The Convention needs the deepest piety, the wisest methods, the sanest action, and the most loyal support of every member and every Conference.

Do not fail to come and do not fail to stay and help to the close.

Allow me to make this special request of the delegates: If you are not coming yourself, please find out at once or as soon as you can whether your alternate can come and if he can, inform me very promptly so that our Hospitality Committee can provide for his entertainment. If you do not know who your alternate is, look in the Annual and you will find the full list of delegates and alternates in the proceedings of your conference. If you cannot find your Annual write the Secretary of your Conference to tell you who your alternate is, and then get

him to come. Roosevelt became President by being Vice President and a good alternate may make as good a delegate as any delegate on the list.

The Convention is on my heart as well as on my brain and I may be pardoned for saying so much on this topic.

Most of the Ministerial Delegates will attend but we want the Lay Delegates to come in full force. The Laymen's Movement means, if it means anything, that a church whose laymen do not take hold of the church work is destined to fall behind in the race and in the field of usefulness. The air is vocal with Laymen voices and the call has reached the church to go forth to the conquest of the world through new activities.

W. W. Staley.

ELON COLLEGE NOTES.

—The representatives, Professor W. A. Harper and Rev. W. C. Wicker, who went from here to the State Sunday School Association at Wilson last week, speak of the Convention as not so largely attended as some former conventions have been, but of excellent spirit and of great interest.

—Mr. Peters, the contractor who is building the macadam roads in Alamance County, upon which the county is spending two hundred and twenty thousand dollars, moved the rock crusher and other machinery here last Friday and will begin the work of macadamizing the road leading west through our town early this week. The grading on this road was done last summer and autumn.

—The Elon Banking and Trust Company has purchased the large business lot just southwest of the railway station and will probably put a bank building upon the corner opposite the station, and make other improvements.

—Rev. J. F. McCulloch, of the Methodist Protestant Church, Greensboro, N. C., delighted his audience here at eleven o'clock Sunday with a strong, well-prepared and effectually-delivered sermon.

—Rev. J. O. Cox supplied licentiate, J. Lee Johnson's appointment Sunday at Piny Plains near Cary, N. C., and attended to the minstering of the communion of the Lord's Supper. Rev. J. W. Wellons accompanied licentiate Rev. W. L. Wells to Jonesboro to perform a like service for him at Shallow Well.

—Rev. J. W. Patton was at home Sunday and worshiped with the congregation here.

—The commencement program is about completed and will soon be given out for publication. The occasion will open with the baccalaureate sermon by Rev. A. W. Lightbourne, D.D., Dover, Del., Sunday, May 29 and close with the alumni address by Miss Jennie Herndon,

Herndon, Greenville, N. C., Class of 1896, Wednesday evening, June 1.

—The Y. M. C. A. was conducted Saturday evening by Mr. R. A. Campbell of Dayton, Virginia. The Y. W. C. A. was conducted Sunday afternoon by Miss Carrie Boyd also of Virginia. Sunday evening a ministerial student from Georgia, led the Christian Endeavor prayer meeting. The Sunday school here made its first monthly contribution to the Christian Orphanage on the fourth Sunday in March. This contribution together with the monthly contribution from the Citizen's Class amounted to \$8.45. The Sunday school has entered upon the carrying out of its proposal to give the contribution of each fourth Sunday to the Orphanage, and will likely be greatly benefitted by this bit of helpfulness to an institution that exists solely on the generosity of benevolent people and for the welfare of needy children.

—Rev. C. A. Boone and Mr. M. A. Reitzel are in feeble health and are scarcely able to be out at all.

—Mrs. T. L. Chandler, Class of 1902, is visiting her parents, Dr. and Mrs. S. G. Watson.

W. P. Lawrence.

C. E. CONVENTION—AN INVITATION.

Pastors of all denominations are cordially invited to attend the State Convention of Christian Endeavor to be held in High Point, April 22-24, and they are urged to get as many young people of their churches as possible to be present at the Convention. The program will present a number of interesting speakers from different parts of the State, and indications point to a successful gathering of the Christian Endeavorers of North Carolina. The fact that the Christian Endeavor society is interdenominational adds much to its usefulness and success. It stands first of all for devotion to Jesus Christ, next for loyalty to the church, and also for interdenominational fellowship.

The Christian Endeavor Societies of High Point and the entire city will give cordial welcome to all who attend the Convention. Each delegate and visitor is required to deposit one dollar, as a registration fee to assist in meeting the expenses of the Convention, this being the only expense attached to attendance upon the Convention. High Point is centrally located and easy of access, and every society in the State is urged to send as many delegates as possible. Remember the Convention date—April 22-24.

Mamie Bays,

Chairman of Press Work for

C. E. State Union.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward\$540.36

Dues:

Holt R. Geringer	\$.10
Gilbert Geringer	.10
Susie R. Watson	.10
Esther V. Johnson	.20
Willard S. Johnson	.20
Wm. Gay Johnson	.20
Carl Lynn Schobey	.10
Annie Pearl Way	.10

Monthly S. S. Offering:

Elon College, N. C.	3.45
North Highlands, Ga.	1.00
Graham, N. C., 3 months ..	3.00

Special Offering:

Chas. D. Johnson, Graham .	5.00
Mrs. W. W. Staley, Frank-	
linton, N. C.	2.00
Pleasant Union ch., N.C. ..	4.00

Amount 12th week 19.55

Total\$559.91

Elon College, N. C., April 6, 1910.

My Dear Children and Friends:—

A sudden change in the weather this P.M. makes us shiver and think of our old-fashioned Easter frosts. But our weather these later years is so strange we never know what's coming. We now have all our boys on the farm work. Some say they are glad school is out; others say they prefer school; some love books and want to continue in school; some like horses and like to plow, others like cows and hogs and chickens, while all like the bat and ball; especially since Elon College boys are getting a little base-ball reputation this year., Quite a number of our boys will never "clear-up-new-grounds." Too many roots to pick up, and roots are too convenient for the "tired-feeling boy." Our work moves on nicely, and if that good friend would hurry up that \$500 for a pair of mules or purchase horses, we could make the crop hustle along. Write us about it.

The following donations have been received since our last report:

J. E. Franks, Raleigh, N. C., 1 bush. Early Wonderful peas.

J. J. Pleasant, Raleigh, N. C., ½bush. Early Wonderful peas.

Geo. M. Williams, Raleigh, N. C., ½bush. Select Prolife Seed Corn.

Miss Anna Atkinson's Sunday school class, Palm St., Greensboro, 13 handkerchiefs.

Ladies of Catawba Springs Church, Raleigh, N. C., 1 box Easter eggs.

We are grateful to Bros. Frank and Pleasants for their gifts of peas; good seed peas are hard to find this year and are very high. Thank you, Bro. Williams, for the seed corn; we will try to do well but cannot do so well as you have done. Thank you, Sister Atkinson and your class—the little girls are all smiles and each wants a handkerchief. And now comes the Easter eggs. We don't know exactly, but we think that large Easter nests were found down at Catawba Springs—the nests about the size of a lady's regulation Spring hat—and when the ladies of that community found those nests they had so many eggs that they sent quite a box full to the Orphans. We had eggs and cake too. Thank you all for good and timely gifts.

Graham N. C. Sunday school was the first to make a monthly offering and we think they have sent in for every month.

Elon College Sunday school begins the monthly offering for the Orphanage as reported by Sister Boyd. Thank you, Mr. Supt. and school. The Citizen's Class also supports an orphan. That's doing well and we are grateful. Pleasant Union Church, Harnett County, gives us nice offering this month—and this is the third cash offering and one box in 3½ months. Thanks to Pastor Wicker and Bro. Long and the good friends.

North Highlands Sunday school, Columbus, Ga., through pastor Lankford, begins the monthly offerings and sends \$1.00. Thank you. Our faithful friends Sister Staley and Bro. Johnson remember us. Oh for 1,000 friends like these!

With gratitude to all I am,

Sincerely for service,

Uncle Jim.

Brown Summit, N. C., Mar. 26, 1910.

Dear Uncle Jim:—

Here we come with our dues for Mar. We have been busy helping papa hauling rock out of the way of machinery so we can do better farming. I hope the cousins are well and enjoying themselves. I will close with love to the cousins. Enclosed find twenty cents.

Your nephews,

Holt R. Geringer,

Gilbert H. Geringer.

Guess you had a heavy job, but it takes work to live, and boys can be such good help. Smooth out the fields and the corn will grow.

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

Prescriptions Carefully Compounded.

Burlington, N. C.

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

Taro, Va., March 28, 1910.

Dear Uncle Jim:—

I enclose ten cents in stamps for Mar. Did you receive my February letter? I don't think it came out in The Sun, but I may be mistaken. My school will close in May. I guess all of the children are glad that spring has come. I am.

With best wishes from

A true cousin,

Susie R. Watson.

Yes, Susie; your letter was received and published in paper Feb. 9th. I guess you overlooked it.

Sanford, N. C., April 4, 1910.

Dear Uncle Jim:—

Here comes little Carl Lynn with his dime for April. Well, I had a nice time Easter. I am 7½ months old and still growing and as fat as ever. I have got one tooth now. I will close for this time with love to you and all the cousins.

Your nephew,

Carl Lynn Schobey.

And can you bite, Carl? Guess a biscuit would have no showing at all where that little tooth could get on it?

Sanford, N. C., April 4, 1910.

Dear Uncle Jim:—

I will write my letter and send my dime for April. I am enjoying this nice weather. The flowers look so pretty. Our school will soon close and I can have lots of fun playing. I close with much love to you and the cousins.

Your loving niece,

Annie Pearl Way.

The springtime is indeed beautiful, Annie. Our children are busy planting flowers.

Gilmerton, Va., March 24, 1910.

Dear Uncle Jim:—

We enclose dues for two months, as we are a little late this time, but you and the cousins are not forgotten. Suppose you each one are enjoying this

beautiful spring weather?

We feel as though we would like to stay out with the beauties all the time.

With love from us,

Esther V. Johnson,

Willard S. Johnson,

Wm. Gay Johnson.

Live in the sunshine, children, and it will make you grow like the flowers.

MEMORIZING SCRIPTURE.

There was once a time when much of the Sunday school teaching done consisted in having the scholars commit to memory verses of Scripture, with little or no reference to their meaning. In that day the catechism was the principle text-book and in many instances the only lesson help used in the lower grades. I doubt if we have acted wisely in abandoning the catechism entirely, and yet the way in which it was taught made its count for little. For the child to commit a page or two to memory is not worth much if the meaning of the words is not explained. In many of our Sunday schools great stress is laid upon the importance of teaching the children to memorize the Scriptures, in some instances prizes being offered to the scholar who can in a given time learn the greatest number of verses.

The fact that this method of teaching can and is being abused is no reason why we should not make the most of it, however. The criticism that the Sunday school of today does not teach its scholars to quote from the Bible is true, but in our effort to teach them to do this let us take the time to teach the meaning as well as the words.

Statistics go to show that but few persons ever learn to repeat Scripture after the age of twelve, and very few remember any verses they learned before they were eight or nine. Pupils memorize more easily in the Junior period and remember better what they learn that at any other period in life. In teaching pupils to memorize, passages should be selected which the teacher discovers the child loves and understands. Such selections can be found in almost every lesson, or in the daily readings. Along with this memory work let us begin in the Junior grade to teach the children certain fundamental truths concerning the Bible, such as the books and their writers, Bible geography, the circumstances and conditions under which the books were written, etc. But as far as possible let these things be taught as applied to the lesson of the day. Much of this kind of teaching is provided for in the Supplemental Lessons now being gotten out by the different publishing

houses, which we will do well to investigate.

S. M. Smith.

Norfolk, Va.

Portsmouth Letter.

250 SHARES OF \$10 EACH FOR THE COMPLETION OF NEW CHURCH.

Mrs. J. L. Barksdale ½ share ..\$ 5.00
E. J. Brickhouse ½ share 5.00
C. D. West 1 share 10.00
M. W. Hollowell 1 share 5.00
Rev. J. L. Foster 1 share 10.00
J. W. Powell ½ share 4.50
Horace Savedge 1.00
Portsmouth S. S. and Church 100 shares

Mrs. Sue Clark Barrett 1 share .. 10.00
Mrs. C. R. Fulgham ½ share 5.00
W. M. Smith ½ share 5.00
J. H. Barrett 1 share 10.00
Dr. J. P. Barrett 1 share

This gives a total of 108½ shares to date. We are grateful for this goodly beginning, but we must remember the time in which to raise the 250 shares is short. It must be done by the 1st of May. There are yet 141 shares to be taken. This can be done easily if that many persons will send in one share each at once. We urge you to do this and do it now. We believe you would readily do this if you could only realize the full need and appreciate the strain under which we have been placed on account of the building proposition. It has cost great sacrifice and untiring effort. We are almost up the hill, and now is the time for the friends of the cause to give us such a push that we will land on top of the hill. Remember every \$10 share pushes us nearer the top. Do, let there be a mighty pushing! We are not at all afraid of getting hurt. If we were to get in one mail 141½ shares we would not become alarmed. Let us hear from you?

The above list will appear in The Sun

for several weeks and be added to as shares are sent in.

On next Sunday (Apr. 10) we will move into the Sunday school department of the New Church. The entire building will be completed in a short while.

J. W. Harrell.

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4:25	8:10 Caraleigh	Lv. 10:40 7:10
4:48	8:35 McCullers	10:22 6:43
4:53	8:40 Banks	10:17 6:37
5:04	8:52 Willow Spgs.	10:09 6:25
5:20	9:04 Varina	10:00 6:14
5:28	9:14 Fuquay Spgs.	9:50 6:05
5:50	9:35 Chalybeate	9:35 5:50
5:55	9:40 Kipling	9:28 5:43
6:08	9:53 Cape Fear	9:16 5:25
6:15	10:00 Lillington	9:11 5:19
6:23	10:08 Harnett	9:01 5:08
6:28	10:13 Bunlevel	8:55 5:02
6:38	10:23 Linden	8:45 4:52
6:49	10:34 Lane	8:33 4:40
6:54	10:39 Slocomb	8:28 4:35
7:10	10:55 Tokay	8:12 4:17
7:20	11:05 A.C.L. June.	8:05 4:10
7:25	11:10 Ar. Fay't'v'l Lv.	8:00 4:05

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YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,
Christian Church, South.

Wanted; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

BARACA IDEA VS. BARACA MOVEMENT.

The **Baraca Idea** of getting everybody interested in the Sunday school by giving him something to do for the Church and for others is a good one. To it we give our unqualified endorsement. The lack of what this idea stands for has been the bane of our Sunday school work, has driven the men and the young people from it, and resulted in inefficiency and ineffectiveness all around. We hail with delight the advent into our religious work of the ennobling principle enunciated by the Baracas. It has done, is doing, and is destined to do, great things for the cause of Christ wherever it is given a fair chance.

But this does not commit us to the **Baraca Movement**. The movement is distinct from the idea, a perversion of it, in fact. The Baraca Movement is tending to draw the men away from the local Church and to center their interests and affections on the social and other outside relations of the class. This is a perversion of the Baraca idea, whose platform is: "Young men at work for young men, all standing by the Bible and the Bible School." Manifestly any tendency to lessen the strength of the tie that binds the class to the Bible school is a perversion of the original idea of the organization. This the Baraca Movement tends to do and so we condemn the Baraca Movement.

This movement shows itself in special conventions of Baracas. Now we are not opposed to conventions of any religious body. Such gatherings are very useful, they are mediums of exchange of ideas, and as helpful in that direction as is money in the business world. But why cannot the Baracas exchange their ideas with each other at the township, county, State, National, International, and denominational Sunday school Conventions? Have they outgrown these bodies? Are they denying their parentage? We do not see the necessity for these Baraca Conventions. We think they can be more nearly all-round Sunday school workers by remaining an integral part of the regular Sunday school conventions mentioned above,

The movement further shows itself in the unwillingness to co-operate with the Adult Organized Class Department of the International Sunday school Association. I have it on good authority that the various State Superintendents find it very hard to get the Baracas to co-operate with the regular Organized Class Department. Now why is this? There ought to be no difference between a Baraca Class and an Organized Class of any other name except the mere name. Why, then, do the Baracas dislike to affiliate? It seems to us that the movement needs to learn to fellowship with organized classes of other names; then it will the more surely fulfill its mission.

But the tendency above all which we condemn in the Baraca Movement is that seen in so many cities where there are many classes. The classes of such a city organize a local union, fit up a hall or special building, equip it with literature, gymnasium, pool tables and other games and there they meet in social fellowship from night to night and day to day. The Classes are, united, become a social club. The inevitable consequence is to be, as in the case of the Y. M. C. A., to draw men away from the Sunday school and the church. How long will it be before these classes will meet on Sunday morning to recite their lesson where they met on Monday night for their social diversion? Then the severance of the tie binding the Baracas to the Church will be complete. Therefore we condemn the Baraca Movement.

Does this mean that we are opposed to the social life? Never. Christ favored the social life and so do we. To attempt to crush it is to invite disaster. We believe most heartily in the social life, but insist that it should be under the control of the church. When it takes the form the Baraca Movement is now giving it, we need to call a halt, face about, and put things in proper relation, each to each.

For these reasons we are opposed to the Baraca Movement, but we are most heartily and unqualifiedly in favor of the Baraca Idea. The Movement deserves to die; the idea is destined to live and to do great work for the Master's cause.

N. C. State S. S. Convention.

The N. C. State S. S. Convention is in its 27th annual session at this writing in the city of Wilson. Major E. Moffitt, of Asheboro, is president and

on Tuesday afternoon delivered an eloquent address on the true mission of the Sunday school. We wish Bro. Moffitt would commit his thoughts to writing and print them in The Christian Sun. They are thoroughly orthodox.

This department's editor spoke on Tuesday evening from the subject, "The Power of the Trained Teacher." He was followed by Mr. W. C. Pearce, a graduate of Union Christian College and born a member of our Church, leaving us as Amos R. Wells and Marion Lawrence did because there was no Christian Church in the cities to which they were called to labor. Mr. Pearce is now the Adult Department Superintendent of the International Association and spoke on the essentials of success in Organized Classes. He mentioned five elements as fundamental, lack of any one of which would mean failure, as follows: **Organization, The Spirit of Evangelization or Conquest, Bible Study, Sociability, and Personal Christian Service.** This was all of the Convention we were privileged to hear. What we did hear whetted our appetite and made us regret the combination of circumstances rendering impracticable our stay throughout.

We noted that Rev. W. C. Wicker was to conduct the devotional exercises on Thursday evening, from the theme, Christ Jesus, the Man. Prof. Wicker is our representative on the executive committee of this Association.

SOME FURTHER OPINIONS OF ORGANIZED CLASS WORK.

Last week we printed the replies to our circular letter received up to that time on the value of the Organized Class work. Since sending those to the press, the following valuable opinions have been received and we gladly give them space. Will not the others who were written to also reply?

From Henderson.

We have an organized class in our Sunday school at Liberty, and I have had the honor of being the teacher for several years. Our aim in that class is to raise money for foreign missions. I think we have been organized about five years, and we have raised and sent to the mission in Porto Rico \$15 each year. It is needless to add that it is the most interested class in Sunday school.

(Miss) Valeria Alston.

YOUNG PEOPLE'S DEPARTMENT.

From Harrisonburg.

In regard to the organized Sunday school class I will say that I think it is quite an advantage to a school to have its adult department in organized classes. Wherever I have seen it tried, I have noticed that it has created a great deal more interest and better attendance than were in the same classes before they were organized.

J. S. Kagey.

From Norfolk.

To my thinking the Organized Class Movement in our Sunday-schools is the most practical of all the plans advanced on "how to interest grown people in the Sunday-school." It is just the thing Sunday school workers have been looking for. It brings men out, it secures their interest, it holds them, and for these reasons "Organized Classes" have come to stay.

M. L. Bryant.

C. E. TOPIC FOR APRIL 17. A FEW SUGGESTIONS.

Good Cheer in Dark Days, Acts 27:20-36.

The Leader. The leader should, if possible, be one who has had sorrow in life and yet kept sweet and cheery through it all. He should not indulge in the temptation to laud and praise his own victory over dark circumstances; he should leave the example of his well-known life to suggest that. This will give all the greater weight to his words as he describes in well-chosen phrases and briefly the wonderful manner in which the sunny disposition puts the shadows of life to flight.

The Scripture.—Have one member read the Scripture and another comment briefly. Then ask the entire Society to suggest truths taught by this story of Paul's shipwreck. Such truths as these ought to be forthcoming: Man's extremity is God's opportunity; Danger does not terrify God's servants; The greatest man in that vessel was Paul, the Christian; The curse that comes from obstinacy, etc., etc. This will be an agreeable variation, but don't try it too often.

Special Work. An essay on "The Good Cheers of Christ," based on the use by our Lord of that phrase in the gospels and the Acts, using Concordance, or an essay on "The Place of Joy in Paul's Gospel," based on his exhortations found in his epistles, using Concordance.

Recitation Work. Have some good reciter render Longfellow's *Some Days Must Be Dark and Dreary*. Let this be immediately followed by James Whitcomb Riley's *O Heart of Mine, We Shouldn't Worry So*. Follow this by

such a song as "On Christ the Solid Rock I Stand."

Question Spurs. To come in under voluntary participation.

What is the secret of good cheer?

How can we attain it?

Why are dark days needed?

How do they help us to better things?

What lesson do we get from Moses' dark days? From Joseph's? From David's? From Job's? From Christ's? From Paul's? From James O'Kelly's? From our own?

How can we best endure dark days?

What makes our days most cheerful?

The value of good cheer in our daily toil?

Scripture References. To come in under voluntary participation.

Fear not, Gen. 26:24.

See the salvation of the Lord, Ex. 14:13.

The Lord helps, Psalm 116:6.

We are not alone, Prov. 15:3.

A merry heart—a contrast, Prov. 17:22.

"I will help thee," Isa. 41:13.

Did you ever say this? Isa. 49:14.

The extent of God's care of us, Matt. 10:31.

A superfluous question—why? Mark 4:38.

"Be of good cheer," Matt. 9:2.

In ourselves we are impotent, Jno. 5:7.

That we might have peace, John 16:33.

Why we need not fear, Rev. 1:17.

Concert Recitation. Can you do better than to close this service with the concert recitation by the whole Society, at least by the concert reading by it, of that priceless bit of Scripture, the 23rd Psalm? I do not think so.

For Next Week. Conquering and to Conquer

M., Apr. 18, The broad declaration, Jno. 10:14-18.

T., Apr. 19, The prophetic announcement, Isa. 49:5-13.

W., Apr. 20, Salvation for all, Jno. 3:14-18.

T., Apr. 21, Drawn by love, Hos. 11:1-4.

F., Apr. 22, Love uniting humanity, Eph. 2:11-19.

S., Apr. 23, The end—one family, Eph. 3:14-21.

Sun., Apr. 24, Topic—Christ Winning the World, John 12:20-32.

Suggested Program.

1. Two or more appropriate songs.
2. Pastor's prayer.
3. Scripture and comment followed by gleanings of truths taught as suggested above.
4. Leader's remarks.
5. Chain of prayer.
6. Recitation of two poems and singing of the songs as suggested.

8. Song or special music.

9. Voluntary participation, including answers to Question Spurs and reading of and commenting on Scripture references.

10. Concert recitation or reading of the 23rd Psalm.

11. Song. Offering. Mizpah.

—Southern Christian Convention Suffolk, Va., April 26-29.

—Remember in your devotions, brethren, the Convention April 26-29. There is work of importance and the highest wisdom is needed.

—Is your church preparing to help bear your pastor's expenses to the Convention? If not, why not? Do you wish him to bear it all alone?

DR. J. H. BROOKS,
Dentist,
FOSTER BUILDING,
Burlington, N. C.

REPORT OF THE CONDITION OF
The Elon Banking and Trust Co., at
Elon College, in the State of North Carolina, at the close of business March 29, 1910.

Resources:

Loans and discounts	\$10,043.65
Furniture and Fixtures	195.00
Due from Banks and Bankers	2,318.83
Cash items	40.07
Gold coin	100.00
Silver coin, including all minor coin currency	968.73
National bank notes and other U. S. notes	401.00
Expense	34.82

Total\$14,102.10

Liabilities:

Capital stock paid in	\$ 5,000.00
Deposits subject to check	9,058.54
Cashier's Checks outstanding	43.56

Total\$14,102.10

State of North Carolina, County of Alamance, ss:

I, J. Fletcher Somers, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

J. Fletcher Somers, Cashier.

Correct—Attest:

J. C. McAdams,
G. S. Watson,
O. B. Barnes,

Directors.

Subscribed and sworn to before me, this 5th day of April, 1910.

J. C. McAdams,
Notary Public.

Com. Ex. Jan. 26, 1912.

DIED.**Hanbury.**

Whereas, it hath pleased Almighty God, in His infinite love and wisdom, to remove from us our beloved friend and brother, Miles H. Hanbury; therefore be it Resolved:

First—That in his death the Baraca Class of the South Norfolk Christian Church loses a faithful and loyal member.

Second—That we bow in humble submission to the will of Him who doeth all things well.

Third—That a copy of these resolutions be spread upon our minutes, a copy sent to the bereaved family, and also to The Christian Sun for publication.

O. L. McFarland,
C. M. Kennedy,
J. W. Rodgers,
Committee.

Holland.

Samuel Peter Holland, of Holland, Va., departed this life March 29, 1910, aged 30 years. The funeral services were conducted at Holland Christian Church by the writer and the body interred in Holland cemetery. He leaves a father and mother, Mr. and Mrs. Wm. D. Holland, two sisters, Mrs. Grace Holland and Mrs. Beulah Johnson, of Newport News, Va., a widow who was Miss Stella Rhodes, and five small children. To all of whom we extend our heartfelt sympathy in their severe bereavement and commend them to our loving Heavenly Father's keeping.

N. G. Newman.

Newman.

Mrs. W. T. Newman of Chuckatuck, Nansemond Co., Va., died at the Elizabeth Buxton Hospital, Newport News, Va., March 22, 1910, aged 47 years. The remains were taken to Blackstone, Va., and placed in the city cemetery beside those of her father and mother. The funeral services were conducted by Rev. Mr. Reed of the Va. Methodist Conference. Mrs. Newman was formerly Miss Joyce Ann Ryland, daughter of Thomas and Mary Ryland of Lunenburg Co. On April 26, 1906, she was married to W. T. Newman and became a model mother to his five motherless children, as well as a most faithful and helpful companion.

She was a pious and devoted member of Wesley Chapel M. E. Church (South) and possessed an unusually strong Christian character. Her death is a great loss and deeply felt, but borne by her loved ones with Christian fortitude. The deceased leaves five brothers: Henry of Lawrenceville; Houston, Chase City, Va.; Robert and Arp, Petersburg, Va.;

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and Jack, a Baptist minister of Charlotte Co., Va.; four sisters: Mrs. J. O. Ryland, South Hill, Va.; Miss Bettie Ryland and Mrs. Ella Hamlet and Mrs. Dolly Hardy, Richmond, Va.

N. G. Newman.

Jones.

Whereas it has pleased God in His all-wise providence to remove from our midst our dear brother and deacon, W. L. Jones, therefore be it resolved by the members of Union Christian Church

That this church has lost a faithful member,—one who loved his church and was always ready to help in any way he could.

That while we most sincerely mourn his loss, we bow in humble submission to Him who doeth all things well, knowing that he is now at rest and that our loss is his gain.

That we extend our heartfelt sympathy to the bereaved family, bidding them look forward to the time when they can meet their dear one.

That a copy of these resolutions be sent the family, one be spread upon the minutes of the church, and one be sent The Christian Sun for publication.

W. D. Gregory,
Alfred Hayes,
Anna Apt,
Committee.

THE LAYMEN'S MISSIONARY CONVENTIONS.

It is safe to state that as a result of the conventions of the National Laymen's Missionary Movement held in the South during the past two months a revival of interest in foreign missions has begun such as never before has been experienced in the South. The clear and convincing yet simple presentation of the home Church and the same presentation of the responsibility and duty of the

home Church in meeting these claims, as made by the convention speakers, has awakened the thoughtful members of all Protestant Churches.

It is an inspiration to note how the men of the Church are taking hold of the missionary enterprise and are giving to it the support of their interest and their pocketbooks. It is evident that these men have reached the conclusion presented to them by one of the ablest laymen who addressed the conventions when he said: "The time has come when the missionary enterprise is too big to be financed with mite boxes and fractional currency. The time has come when this great work of the Church cannot be carried on as it should be with the support of the women and children only, as good as they are. The time has come when it will take more than the income from oyster suppers and ice cream festivals to carry the gospel to the uttermost parts of the earth and evangelize the world in this generation."

These facts the men of the Church are beginning to realize, as is shown in the liberal pledges made for this year to foreign missions in all of the cities where the conventions of the Laymen's Movement have been held, these pledges in every instance showing a large increase over the contributions to this cause last year.

Every convention has been succeeded immediately by a "follow-up" campaign, and in several of the convention cities before the close of the campaign the pledges made during the convention have been increased by a considerable amount. A few weeks after the beginning of the campaign the Secretary received a telegram from Montgomery, Ala., conveying the gratifying information that the pledge of \$12,000 made during the convention had been increased by more than \$9,000, and all of the re-

sults were not then in hand, so that it is probable that even a larger increase will yet be reported. News of a similarly encouraging nature comes from Jackson, Miss., and other points.

The convention in Little Rock drew more than 700 delegates to that city, and there was a decided awakening of zeal for foreign missions as a result. This convention included a Saturday, and even on the afternoon of that day the large auditorium in which the sessions were held were filled with men deeply interested in "the King's business." During the presentation of the subject of "Proportionate Giving," which Rev. D. Clay Lilly, D.D., made, one layman was so stirred regarding the small gifts being made to the foreign field when compared with what is spent at home that he said that, as the field abroad is twelve times as great as that at home, he believed it the duty of the Church to give twelve times as much money for the extension of the gospel in the foreign field as it is giving for the same purpose at home.

Shreveport, La., is a smaller city than most of those in which the conventions were held; but notwithstanding this fact, and notwithstanding the fact also that a convention of the Laymen's Movement was held in New Orleans only a few days before, the attendance of delegates registered in Shreveport reached 530. One of the features of special interest during this convention was the enthusiastic conference of pastors held on the afternoon of the last day of the convention. This conference of pastors was one of the most largely attended during the itinerary, and every pastor favored the advance in contributions to foreign mission. The churches of Shreveport gave only \$2,936 last year, and they pledged \$5,000 for this year. The opinion, as expressed by leading men in the town, was that the Convention exerted an influence for good throughout the community and marked the time of the beginning of an increase of missionary interest in all of the churches.

The conventions held in Houston, San Antonio, and El Paso, Tex., and in Phoenix, Ariz., were the last four of the itinerary through the South, and such interest attaches to them as to justify the writing of another communication to tell of what was accomplished in these four cities as a result of the conventions.—Miss Mamie Bays, in Nashville Christian Advocate.

—At Marion, Ind., they celebrated on April 6th, in some fashion, the first anniversary of Peary's discovery of the North Pole. It had hardly seemed a year since the scramble began about the much mooted Pole.

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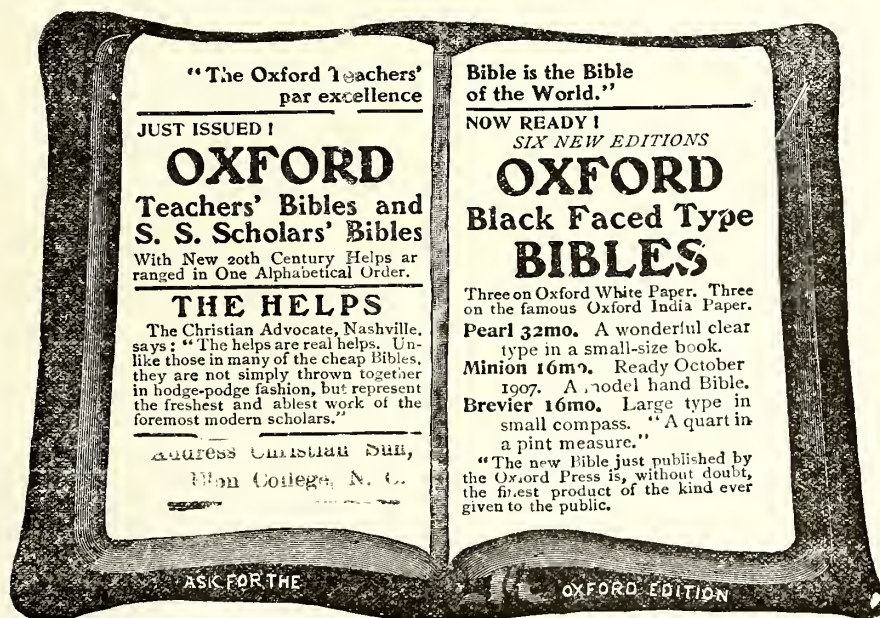
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Washington, D. C.

(Begun on page four.)

is a speck on the horizon. It is gone. And believe me, many a man drifts thus through lack of spiritual endeavor, persistent endeavor. Here you are. You have been played upon by heavenly influence during these days, this week. Next week you will be played upon by other influences, and the peril is that, as you have been passively and plastically wrought upon here, you will be passively and plastically wrought on in the other direction. You will if you neglect. You will drift, drift, drift away from Christ, into the control of the world, letting little things come in and break your connection with Jesus Christ. Drifting ruins a business, it ruins a church, and it ruins a soul. Many people about my sanctuary in London have drifted out of the habit of church attendance, they have drifted out of the habit of private prayer, they have drifted out of the habit of reading the Bible, and the difficulty they almost all find is that it is next to impossible to get back again. Here are these people without their oars and the tide is against them. They have only the palms of their hands to row themselves back with and they cannot do it. Many a man looks back and says: "It might have been. I had the light and I allowed it to depart."

And the tides are against you. Christian people, especially my dear young people, remember that the tides are against you. If you will live the high, lofty Christian life the tides are against you. The world does not believe in your God, and does not consult His will. It is a smiling, captivating world, and it has you before you know it. How are you to avoid this drifting? You must not be guilty of neglect. Go away from this conference determined that you will cultivate your soul, that you will regard your soul as a real, a vital entity.

In a room at Clifton, in my own country, where I sometimes sleep when I am traveling, there is a quaint bit of counsel that always calls to me from the wall when I awake in the morning. It is this, "Get a bit of dinner for your soul." That is where we fail. You will not miss your newspaper, and you would not miss your breakfast for anything, but, as Mr. Jowett was saying to us ministers the other morning, there is nothing like ten minutes alone with God with the program of the day before you.

My brethren, if you neglect your soul, instead of being a garden of the Lord it will soon become a wilderness. Then give diligent heed to the things you have heard. Get back to your New Testament. Read, re-read, and read again the Word of God, which Paul says "is

able to make you wise unto salvation." The Christian life is a scientific life. You do not stumble on it. You do not happen on it accidentally. I am afraid of a generation of church members that are absolutely ignorant of the Bible. I sit on two college boards, and when candidates come before us, I am amazed at their ignorance of the Bible. I cannot tell you how much of our present weakness and stupidity and the ease with which we fall a prey to some empty philosophy, is due to our ignorance of the Scriptures.

I was brought up in a farm laborer's cottage on three books, the Bible, "Pilgrim's Progress," and "Uncle Tom's Cabin." They are worth being brought up on. The Bible, the Word of the living God, teach it to your children. You know it is possible for a man to be commercially acute, and spiritually awfully stupid. It is possible for a man to be a brilliant merchant, and a perfect dufer of a Christian; a merchant prince and a beggar in the Christian life, an expert in making money and unskillful in Christian living. Nay, it is possible for a man to be intellectually enlightened and spiritually dark. You are always listening to what scientific people say about theology. Why, it is not their department at all. They would resent my interference with their department. I know my Bible, but that does not say that I am to interfere in the realm of science, and I resent the scientific man's prescribing for me in the realm of religion save as he deals with his own experience.

A young member of my church came to me about six months ago and said to me—and it was one of the sorrows of my life—that she had entirely given up the Christian faith. She had just taken the degree of Bachelor of Science, and she had been away from home four years. I had an hour's talk with her and I was convinced from my questions to her that for over three years she had never opened her New Testament. I was not greatly surprised at her loss of faith. You cannot keep things, even things that God gives you, without giving diligent heed. The Lord is always warning us, "Watch; what I say unto you, I say unto all, Watch." Do not be like the sleepy bridesmaids without oil in their lamps. The parables of the Lord that are haunted with the shadow of fear are most of them spoken to His disciples. Hear Saint Paul as he says "Let us watch and be sober." And again, "Work out your own salvation with fear and trembling." You cannot escape the wilderness of spiritual death if you neglect.

And this is my last word—what if

you have neglected and drifted? If you have neglected and drifted and have lost your hold on Christ, if you have neglected the cultivation of your spiritual life, if you have neglected this Book so that you have no anchor hold, and the tides are swirling all about you, what shall you do? Thank God, drift can be arrested, you can be recovered. The great salvation reaches to the apostate, to the man that called God to witness that he had never seen his Master,—for him there is forgiveness. "The Son of Man came to seek and to save that which was lost," not merely the lost sinner but the lost saint, the sheep who strayed from the fold and got away, and lost fervor and lost passion and lost ambition and lost enthusiasm and lost love. But you cannot escape if you go on drifting. God grant that the drift may be arrested where it has taken place! And God grant that we who have not drifted may be kept from it! And God grant to you, my brother, and to you, my sister, this broader conception, this great, vast idea of God's salvation, this belief that you may be a holy man and you a saintly woman! God grant that Christ may dwell in you and me and that men may see Him in us and that it may be the great salvation in its completeness that the dear Lord manifests in our life.—Record of Christian Work.

NOTES AND PERSONALS.

—The Editor has been spending the past week in evangelistic services with Rev. C. H. Rowland, pastor, at Franklin, Va. At this writing the meetings have not closed, audiences are large, interest increasing and the outlook for a successful revival encouraging. There is no pastor more beloved by his people than Bro. Rowland who is doing a wholesome and a lasting work. He is devoted to his people because they are loyal and help him; they are devoted to their pastor because he is faithful, efficient, and worthy. The relationship is enviable, and the work goes well.

—We learn with great pleasure that Rev. Daniel Keys, pastor, is conducting a very successful revival in our South Norfolk Church, large audiences being in attendance, and many conversions, under the able preaching of Bro. Keys.

—The pastor, Rev. W. T. Walters, makes an appeal for the work he is doing at Winchester, Va., that is in every way worthy. We trust there will be a liberal response to a cause that means so much. Besides encouraging Bro. Walters and his co-workers just now, a contribution will hasten the work and will be a permanent investment in a meritorious enterprise.